Edmund Elys

HIS

VINDICATION

OF HIMSELF,

From the Calumnies thrown on him by *G. KEITH* in a Pamphlet, Entituled, G. K's *Second Narrative*, p. 27 and 36.

" HE brings in his *Moderate Churchman*, saying, it be-
" ing a word neither used in the Holy Scriptures,
" nor by any of the Ancient Councils. Answer,
" That *Co* or *Con*, that signifieth *simul* together, doth imply
" two Gods, is both Weakly and Sophistically Argued; and
" his *Moderate Churchman* and he writes Ignorantly; it is
" used in the Holy Scriptures, by the *Greek* Septuagint, who
" were wiser men than either G. W. or his *Churchman*,
" *Prov.* 8. 27, 31. where the Eternal Wisdom is brought
" in, saying Συνταρήμην, & Συντελέσας i. e. I was *Coexistent*, and
" *Coefficient*, which is as much as *Cocreans*, i. e. *Cocreating*.
" And seeing G. W. layeth his so great offence on the word
" *Co* as signifying *simul* together, and thinks him self brave-
" ly Defended by his *Moderate Churchman*, his telling that it
" is not used by any of the Ancient Councils, is he so Igno-

" rant, that he knoweth not that Antient Councels uſed the " word *Homouſios*, i. e. Conſubſtantial, and by G. *White-* " *heads* Logick *Conſubſtantial* implies two Gods, as well as " *Cocreater*: Is it not a great ſhame that any profeſſed *Church* " *of England Man* ſhould thus defend a vile Error, Contra- " dicting one of the great Eſſentials of the *Church of Englands* " *Faith?*

Anſwer, My words were theſe: " It ſeems to me that " the word *Cocreater* might juſtly be rejected by *G. White-* " *head*, being a word neither us'd in the *Holy Scriptures*, " nor by any of the Antient *Councils*: And it ſeems to im- " port a conceit that there are two *Efficients* of the Creation, " One having a Creative Power Diſtinct from the Power of " the other. Tho' G. W. has not ſpoken with that Cauti- " on, and Accuracie, which he ſhould have us'd in a Matter " of ſo grand Importance, I do not conceive that he Denies " either the Divinity, or Humanity of our Lord Jeſus Chriſt. " The Father is Creator, The Son Creator, and The Holy " Ghoſt Creator; and yet they are not Three Creators, but " One Creator.

Now I Appeal to any Perſon of Common Ingenuity to Judge whether this be not a very faint, and deteſtable *Slander*, to ſay that *I Defend a vile Error, Contradicting one of the great Eſſentials of the Church of Englands Faith?* But ſays G. K. " If he grants there are *Three Witneſsing*, Τρεῖς μαρτυροῦντες, " why not alſo Three Creating, and yet but One GOD? Anſwer, We grant that *theſe Three*, The Father, The Son, and the Holy Ghoſt are *Creating*, but we ſay they have but *One Creative Power*; And ſo *theſe Three* are but ONE CREATOR, which ſeems to be Contradicted by ſaying the Son is *Cocreator* with The Father. What we Grant is all that is implied in Συναρίθμην, & Συντελέσας. Tho' we ſay the Son was *Co-creans* with the Father, and the Holy Ghoſt, we will not ſay, He was *Co-creator*: For the latter ſeems to import a Diſtinct *Efficiency*, or *Creative Operation*; but the former

former imports *One* and *the Same Efficiency, or Operation of Three Perſons.* 'Tis a ſtrange Saying that *Conſubſtantial* Implies Two Gods as well as *Co-creator:* The word *Conſubſtantial* plainly Imports the *Unity of Eſſence*, but theſe words *Co-creator with the Father* ſeem to Import, That the Son is *A Concurring Cauſe* with the Father, and not *One and the Same Cauſe* of the CREATION. *G. K.* uſes theſe words *Concurring Cauſe* to very ill purpoſe, p. 26. "I acknowledge, ſays he, all that is due thereunto, "(*viz.* to *the Light Within*) as a Concurring Cauſe of our "Salvation joyntly with *the Man Chriſt.* Theſe words of *G. KEITH* I Abhor and Deteſt. By the LIGHT WITHIN we chiefly underſtand the PERSON of *Jeſus Chriſt, or Jeſus Chriſt Himſelf*, who together with the Father, and the Holy Ghoſt is the SOLE CAUSE of Our Salvation; Not *a Concurring Cauſe Joyntly with the Humanity of Chriſt, though the Only* WISE GOD, *Father, Son, and Holy Ghoſt, Operates by the* HUMANITY *of Our Lord Jeſus Chriſt in Saving* US MEN *from our Sins.*

In the Concluſion of this *Narrative G. K.* has theſe words, "Note Reader, The *Moderate Churchman*, as *G. W.* "Stiles him, in his Printed half Sheet, *&c.* among other "very Unſound, and Erroneous Aſſertions, in Vindication "of theſe Erroneous Perſons, hath this groſs Reflection, "which when I Read, it being ſo extreamly Falſe, and "contrary to the Profeſſed Faith of all Sincere Chriſtians, "as well as of the Church of *England*, I could not but "admire at the Man's Ignorance and Raſhneſs to put "ſuch a Saying in Print, *&c.* To ſay, that Chriſt with-"out Us is the Object of our Faith is a very Scandalous "Expreſſion. I Challenge *G. Keith* to Attempt the Re-futation of the Reaſon which I gave for this Saying, in theſe words, "For we can never Truly and Sincerely "Believe in GOD *our Saviour*, who took on Him the "Nature

" Nature of a MAN to SAVE *Us from our Sins, un-*
" *leſs we Know and Feel* that HE is in Us, Operating
" IMMEDIATELY upon our Hearts and Minds,
" *Dwelling in our Hearts by Faith*, as the Apoſtle ſpeaks,
" *Eph.* 3. 17. What *He Did and Suffer'd* Without Us, was
" to make Us *Capable* of *Uniting* our Hearts to Him, as
" the *Well*, or *Fountain of Living Water*, viz. Eternal
" Goodneſs, Joy, and Satisfaction, *Springing* up in the
" Souls of all thoſe that Sincerely Believe in Him. I
ſhall here Recite ſome words of *W. PENN* in his
Book, Entituled, *Primitive Chriſtianity*, &c. p. 86, and 87.
" Muſt we be Induſtriouſly Repreſented Denyers of *Chriſt's*
" Coming in the Fleſh, *&c.* ---- and lay hold of Eternal
Life.

I Beſeech Almighty GOD to give us all Grace, who are Ingag'd in any Controverſie, to be Always Mindful of theſe words of the Holy Apoſtle:

Knowledge *Puffeth up, but* **Charity** *Edifieth.*

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